This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

**Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

**About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Digitized by Google

# THE WAY TO DIVINE KNOWLEG

BEING SEVERAL

# DIALOGUES

BETWEEN

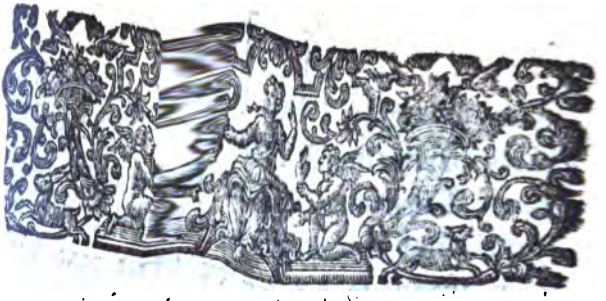
HUMANUS, ACADEMICUS, RUSTI
and THEOPHILUS.

As preparatory to a new Edition of the W
of JACOB BEHMEN; and the right
them.

By WILLIAM LAW,

LONDON:
Printed for W. INNYS, and J. RICHAR
Pater-noster Row.
MDCC

Digitized by Google



THE

# STUDIALOGUE

BETWEEN

*Academicus*, *Rusticus*, and *Theophilus*.

HI! *Theophilus*, I must yield, and it is with great Pleasure that I now enter with you. You have taken of cavilling and disputeinions that I choose to he utmost Desire of enthis Field of Light,

Digitized by Google

into an animal earthly Life of impure, bestial Flesh and Blood, and on the Certainty of an inward Redemption from it, by the divine Nature given again into him. These Three great Points, with all the Doctrines, Duties, and Consequences, that are essentially contained in, or flow from them, are the Gospel of *Jesus Christ*, to which, by your means, I am become a Convert. I am now, dear Theophilus, strongly drawn Two different Ways. First, I am all Hunger and Thirst ter this new Light, a Glimpse of which s already raised me, as it were, from the ad; and I am in the utmost Impatience hear more and more of this divine Philo- ay, which, I so plainly see, opens all the teries both of Nature and Grace from the nning to the End of Time. What I heard from you, when I was obliged to ent, and what I have since found and y much reading the *Appeal*, and that ue, obliges me to speak in this ardent r. They have awakened something which I never felt before, something deeper than my

Digitized by Google

it is the *Fire* of God, the *Opening* of Eternity, the *Beginning* of your Redemption, the *Awakener* of the angelic Life, the *Root* of an Omnipotent Faith, and the *true Seeker* all that is loſt. For all theſe Things, much more, are the bleſſed Powers ch will ſoon break forth, and ſhew them- to be the true Workings of this ce- Fire, that has begun to glow within

Buſineſs is now to give Way to this Working of the Spirit of God in and turn from every thing either , or without you, that may hinder Awakening of all that is holy r within you. For within you ly Angel that died in Paradiſe, her Death, than that of being n your Sight and Senſibility. of this, as a certain Truth, n, and earthly as human neverthelefs in the Soul of e, and Light, and Love lged in a State of Hid- and Death, till ſome-

Digitized by Google

for this Reaſon, that the Will of God may be done, and the Goodneſs of God brought to Life both in you and them. For there is o Goodneſs but God's; and his Goodneſs not alive, or fruitful in you, but ſo far, in ſuch Degree, as the Good that you n, and do, is done in and by that Spirit, hich God himſelf is good. For as there One that is good, ſo there is, and can One Goodneſs. And therefore it is, are called not to an human, worldly, l, partial Goodneſs, ſuitable to our ıſon, and natural Tempers, but to as our Father in Heaven is per- the full Reaſon is expreſſed in the if our Father is in Heaven, we e too in Spirit and Life, or we ildren; if Heaven is that for made, and that which we ot any human Goodneſs, but and Spirit of God's own g in us, as it does in God, the heavenly Children of en. You muſt love the od loves it; you muſt

Digitized by Google

you love God, you deceive yourself; for there is no other true Love of God, but the loving that, which God is.

But if you please, *Humanus*, pray tell me, in what manner you would attempt to make converts to Christianity.

*Humanus.* I would not take the Method generally practised by the modern Defenders of Christianity. I would not attempt to from *Reason* and *Antiquity*, the Ne- and Reasonableness of a divine Reve- general, or of the *Mosaic* and Chris- particular. Nor enlarge upon the 's for the Credibility of the Gospel- he Reasonableness of its Creeds, and Usages; or the Duty of ve Things above, but not con- Reason. I would avoid all this, wandering from the true Point d only helping the Deist to el with a Shew of Argu- nust necessarily want, was stand upon its own Bot-

hand, should the Deist e as this, and change e said — have changed s, out any more God, than if he

Digitized by Google

der to be reconciled to God, the Neceſſity of dying to himſelf, and the World he is in, would be as contrary to all Senſe and Reaſon, as to preach to Angels the Neceſſity of dying to themſelves, their divine Life and the King-dom of Heaven, for which God had created em.

Thus does it appear, that the Fall of Man, the Life of this earthly World, is the ſole nd of his wanting the Redemption, the Goſpel offers.

ıce it is that the Goſpel has only one Propoſal of certain Life, or certain Man; of Life, if he will take the entering into the Kingdom of God, if he chooſes to take up his Reſt in om of this World. This is the re, and ſole Drift of the Goſpel; it re, than making known to Man, d, and the Life of it, is his Fall, from God, and Happineſs, hereafter: And that to be to God and Happineſs, can by renouncing all Love, and Things of this World. ecents. Th ...enings and

Digitized by Google

this World. It matters not, whether this Infidel be a *Professor* of the Gospel, a Disciple of *Zoroaster*, a *Follower* of *Plato*, a *Jew*, a *Turk*, or an *Opposer of the* Gospel-History: This Difference of *Opinions* or Professions alters not the Matter, *it is* the Love of the World instead of *God*, *that* constitutes the *true Nature* of the *Infidel*.

On the other hand, *the* Christian renounces the World, as his horrid *Prison*; he dies to the Flesh and Blood, *because* it is Darkness, Division, and Separation *from* God; he turns from that is earthly, *animal*, and temporal, and is in a continual *Tendency* of Faith, Love and Prayer to *God*, to have a better and better Life *and Spirit* born again from above.

Where Faith is, *there is* the Christian, Christ in Christ, *born* of the Word of God; *neither Time* nor Place, Condition *of* Birth, and Life, nor Entrance *into the* Kingdom of

Where *Faith is not*, there is the Devil, the *Man* of the Earth, the *Rejector* of the Gospel, the

Digitized by Google

tions of the Church, or a Set of lo-
ctions against them, were of any
y toward making the Soul of Man
eternal Angel of Heaven, or an
il of Hell. And therefore it was,
often tempted rather to think,
either Heaven, nor Hell, than to
such a Variety of Churches, and
Opinion, all condemning, and all
by one another, were to find the
od opened to receive them, but
qually led by Opinion to reject
was doomed to Hell. But
how can I enough thank you
put a full End to all this vain
ions floating in the Brain; You
the Clouds that surrounded
Mind; You have brought me
f, where I find Heaven and
Death, Salvation and Damna-
him me; You have shewn me
rth of Christianity, and the
of Infidelity, not by helping
Opinion, for my Reason to
proving to me this great and
that Christianity is neither
the Goodness of the divine
Love, living and working in
Infidelity in its whole Na-
ture,

Digitized by Google

An Angel my first Father was created, and therefore nothing but the Angel belongs to Man, and nothing but the Angel can enter into Heaven. Angelic Goodneſs, therefore, is the one Thing that Man muſt look up into God for, becauſe it is the one Goodneſs that he has loſt. Every thing elſe, Fleſh and Blood, Earth and all earthly Tempers, every thing that had its Riſe from the Fall of *Adam*, muſt be renounced, and given up to Death, that the firſt angelic Glory of the Life of God in Man may be again found in him.

*Theophilus.* Indeed, *Humanus*, you have made great Haſte already; for all the Haſte that we can make, conſiſts in a total dying to all the Tempers and Paſſions which we have received from the Spirit of this World, by our Fall into it. And the more watchfully earneſtly, and conſtantly, we do this, the more Haſte we make to our loſt Country, a heavenly Glory.

*It is no* Extravagance, or overſtraining Matter, when we ſay, that our Goodneſs muſt be angelic; for no Goodneſs leſs that, can be divine and heavenly, or to a Life *in Heaven*. It is often ſaid we are poor, infirm, and not and therefore, muſt content with verty and Infirmities of human Virtues

Digitized by Google

*Objection.* We have not the high Faculties, and exalted Powers, of Angels; and therefore our Goodness cannot rise up to an Equality ith theirs.

*Rusticus.* Pray, *Academicus*, give me leave to say, that if your Learning did not lead o mind Words more than Things, you not have fallen into this critical Scru- For our Call to angelic Goodness does pose or require any high Stretch, or Elevation, of our intellectual Facul- Powers. A *Shepherd* watching over a poor *Slave* digging in the Mines, of them, though so employed for their Lives, stand before God in Goodness truly angelic. On the ou may spend all your Time in ons, writing and preaching up- rfection, composing Seraphic nly Matters, with a Strength Genius that delights both s, and yet, for doing to the h, have only a Goodness and drinking that which late.

the true Nature of an- ow the Spirit of Christ the Lord thy God with and Strength, and thy *Neigh-*

for itself; Darkness can only be dark, it has
no other Nature; Coldness can only be cold;
Earth can only be earthly; and the Works
of Light can only proceed from Light. Flesh
and Blood, or that Life which is only from
Stars and Elements of this World, can
work as the Stars and Elements work,
or Time, and a corruptible Life; it can
be bestial, and serve the Ends of a bestial
is insensible and incapable of divine
nd is, and can be of no higher a Na-
Man, than in a Beast, and must have
nd in both. It is quite incapable
into the Kingdom of God; and
Reason, because it is absolutely
having any true and heavenly
has then only its proper Good-
has lost its Power of acting,
by a Spirit superior to it;
d rules, it can only live to
but an earthly own Will,
nour, own Interest, never
better, or coming any
than its own Pride or
or Wrath, can carry it.
h all their lesser Sub-
... Bounds

t to aſpire after the one angelic Goodneſs,
o be Carnally-minded, which we are told,
Death, that is, Death to the one divine

Virtue that is only according to the State
earthly Life, is a Virtue of Art, and
Contrivance, a Fiction of Behaviour,
d according to Rule and Cuſtom, or
ng that can go no deeper, nor riſe
or reach farther, than the Senſe and
ıd Intereſts of Fleſh and Blood, can
But this can have no Communica-
God and Heaven, becauſe it is not
n, but is a lower, ſeparate State
at beſt can only bring forth a
ward Manners, little better than
Birth as may be had from a
r. But the Goodneſs which
hich we were created to have,
bleſſed Life of God, and
en, living in the Soul. For
Eternity, there never was,
other heavenly Goodneſs
t the Life, and Spirit, and
king, living, and breath-

that can ſkilfully diſſect
can tell you the Names,
moſt of its Parts, that
can

Digitized by Google

t, Liver, and Lungs, to a dead Carcase;
the Life of Goodness can no more be
He , or brought into the Soul, by this Art
For asoning, than Life can be brought into
raise Carcase, by a Discourse upon the Heart,
of R iver, and Lungs, made over it.
the C Oh! Academicus, forget your Scholarship,
e up your Art and Criticism, be a plain
n, and then the first Rudiments of Sense
teach you, that there, and there only,
Goodness be, where it comes forth
irth of Life, and is the free natural
nd Fruit of that which lives within
till Goodness thus comes from a
hin us, we have in Truth none at
Reason, with all its Doctrine, Disci-
Rules, can only help us to be so
nged, and amended, as a wild
; that by Restraints and Me-
to put on a Sort of Tameness,
Nature is all the time only
a Readiness to break forth
hall offer.
afters of Morality and hu-
y so they may tame and
Tan cloathe him with the

Goodneſs that
is he is perfect
ent as he is
e forgive as
h Good as
This, *Acad*
is the Go
of the
in the Sp
ſt Fath
es of F
World
eeme
mu
Pr
ſe
J

s born in us; we are perfect
we love as he loves, are pa-
patient, we give as he gives,
forgives, and reſiſt Evil only
e does.

*nicus*, is angelic Goodneſs;
lneſs of thoſe who are born
*rd*, and become new Crea-
it of *Chriſt*.—This Goodneſs
loſt, when he choſe to have
ſh and Blood, and the Spirit
, opened in him; and therefore
, who well knew what we had
t have again, has taught us in
yer, to aſk for angelic Good-
Words; *viz. Thy Kingdom come*;
*lone on Earth, as it is in Hea-*
*have done*, and I think you
*one*, with your learned Scruple
*ord angelic*. And now, *Theo-*
*pleaſe*, return to your Subject

Let me then tell you, *Huma-*
:h approve of the Way that
oceed in. You are come di-
th and Heart of the Matter,
the One only Method

Digitized by Google

arning of the Chriſtian World muſt
e Blame of the fruitleſs Diſputes: The
ſtrators of the Truth and Reaſonable-
Chriſtianity have betrayed their own
and left true Chriſtianity unmentioned
ir Defences of it. What a Reaſonable-
Chriſtianity have ſome great Names
is to? Juſt as uſeful, and good to our
uls, as the Reaſonableneſs of con-
the Death of Pharaoh and his Hoſt
d Sea. But you, my Friend, being
verted to a Chriſtianity, that be-
he Scriptures were written, and is
Creation and Fall of Man; keep
rue and real Ground; and, in-
ing the Reaſonableneſs of be-
Hiſtory of Things, ſhew the
ity of Man's dying to his pre-
er to have a better from God.
iſtianity that began with the
en preached ever ſince to
n Man, in every Corner of
the ſame Preacher that
t the ought to be better.
Man fallen from a
he not is now in, he could

Digitized by Google

of the Debate betwixt the Christian
Infidel, but that which proves with
Truth, that Man has, or has not, lost a
and the Certainty, that Man has, or has not, lost a
Divine Life.

If he is thus fallen, has died this Death
a Divine Life; then the Nature and Ne-
ity of the Christian New-birth sufficiently
es itself. But if it can be proved, that
not thus fallen, but stands in that State
egree of Life in which God created
the Deists have Reason enough to re-
Christian Scheme of Redemption.
e it is therefore beyond Expression,
Man, whether Christian or Infi-
l not see, that here lies the Whole
ter; or that any learned Defender
ity should think of beginning
r in any thing, but where the
self begins; or imagine there
a Ground to propose a Re-
fan, till he shews *Why*, and
s to be redeemed. Stranger
nfider, that Christians have
their wandering from this
nce both the Testaments
hers to it. *In the Day*

Digitized by Google

Law, Precep Lusts o fallen in

set Sin before him, and give him
of resisting and dying to all the
this new earthly Life; which he is
to: Therefore, to seek for any other
learning in or from Moses, than that of
earning to resist and die to the Tempers and
affions of this earthly Life, is knowing no
hing right of Moses, not of ourselves.
Next after Moses came the Prophets, or
ie Spirit of Prophecy, with its far-seeing
ight, and Declaration of Glories to come!
ow the Ground of Prophecy is this, it is
ecause Man is to be restored to his first glo
ous State; and therefore the Spirit of Pro
ecy comes forth from God to awaken
ope and Faith, Expectation and Desire in
an; because these are the only Powers
it can draw him out of the Mire of the
thly Life, in which he sticks, and carry
n up to his first heavenly State again.
thing therefore is to be fought for in or
m the Prophets, but the Increase of ou
pe, Faith, and Desire which we have lost, an
hat glorious Life of the New Birt
y foretold was to be had again.
Thus, my Friend, you see the Impo
Moses and the Pr

ſt the only Good that was to be h
and the written Word of God. Where
from ng upon the Ground on which y
ſtandin ſtand, with only this one great Point
Heart, the Scriptures are a plain, eaſy, a
certain Inſtruction; and no honeſt unlearn
Heart ſtands in need of any Commentator
*help him to all the Benefit* that can be h
from Scripture, or ſecure him from any hu
ful Error.

*Humanus.* Indeed, *Theophilus*, my ov
Experience can bear a full Teſtimony
the Truth of all that you have ſaid. F
upon my reading now the New Teſtamen
with this Key in my Hand; *viz.* of M
thus fallen, and thus called to a new Bi
from Heaven; every thing I read in it h
Spirit and Life, and overflows my Soul w
ſuch an *Unction*, and Senſibility of ſw
*Doctrine*, as I am not able to expreſs. F
whilſt I conſider it only as written to dr
all earthly Tempers and Paſſions out of t
Soul, and inflame the Heart with Love a
Deſire of the *Grace*, the *Spirit*, the *Light* a
*Life of the heave* only Nature I can ſay,
the *Jewiſh Office* ſs did, ver Man ſpo
*like Chriſt and his* Apoſtl
*Why was the So* n of G
*was becauſe Man* was to made Man?
D made again

Digitized by Google

ſs, *for they ſhall* **be filled.** How plain
reat is the Senſe here, as ſoon as we
ouſn and know that that *Chriſt* is our Righteouſneſs; and
he righteous Life of *Chriſt* in the Soul,
t Life which our firſt Father loſt!
herefore, to hunger and thirſt after this
ighteouſneſs, is the one Way to be filled
th that Divine Life, that we had loſt.
ain, *If any Man thirſt, let him come unto*
*and drink.*—*And out of his Belly ſhall*
*Rivers of living Water.* What can the
n or *Greek* Critic do here? Nothing at
He will only try to make ſome Excuſe
he Strangeneſs of the Phraſe. But
theſe Words are read by one who
; that he, and all Mankind, have loſt
ivine Nature, he taſtes and feels the
idings which they bring; and is in
ith theſe ſweet Sounds, which pro-
h an overflowing Return of Heaven
Soul. Again, *I beſeech you*, ſays the
*as Strangers and Pilgrims, abſtain*
ly Luſts, which *war againſt the Soul*,
Criti- looks into his Books to ſee
and Greek Authors have uſed the

Digitized by Google

Philus. Thus far then, — *Humanus*, we
ed, that the Fall of Man into the
d State of this World, is the whole
of his Redemption, and that a
h of *Christ* in the Soul, is the whole
ure of it. Let me now only ask you,
w you would endeavour to convince a
n of his fallen State?

*Humanus*. I would not begin with the
ount that *Moses* gives of it, for several
use the *Fall* is not an these Two: *First*,
would a mere historical Matter;
any Use, or do any real Knowlege of it
lly, Because *Moses's* real Good to him.
of the Fall, and Account is not the
ed to as such. therefore not to be
es is the first Historian of *natural*
and has recorded the Death of the
lan, and of many others who were
him: But the *Proof* that Man is
es not in Moses's Hiſtory of the Death
irſt Man, but in the known Nature
and the World from which he has
Again, we do not want *Moses* to
that there was a Firſt Man; that
omethin- fr-

the *When* and *How*, and the *Manner*
ch the Fall hath happened.
First Attempt therefore, upon any
to convince him of the Fall, as the
of the Redemption, should be an
ot to do that for him, which Afflic-
disappointments, Sickneſs, Pain, and
roach of Death, have a natural Ten-
do; *viz.* to convince him of the
overty, and Misery of his Life and
in this World. For as this is the
of the fallen State of Man, ſo
ly be convinced of it, by having
ual ſet before him. I would
nd at firſt to nothing but his
*how* Condition in the World
*hat* unreaſonable, nay, im-
finite a God, who has nothing
bring Goodneſs and infinite
that forth a Race of in-
ral have neither natural
ſay Happineſs. The in-
-b thus, *Man that is*
*but a ſhort Time to*
Miſery. Again, *Ma-*

Digitized by Google

But *Opinion*, *Reaſoning*, or *Doubting* (for they are all but one Thing) can only *then* begin, when the Creature has loſt its firſt right and natural State, and is got *ſomewhere*, and become *ſomewhat*, that it cannot tell what to make of. Then begins Doubting, from thence *Reaſoning*, from thence *Debating*; and this is the high Birth of our magnified Reaſon, as nobly born, as *Groping* is, which has its Beginning in and from Darkneſs, or the Loſs of Light. Hence we have a full Proof, that Man has loſt his firſt natural State in which God created him. For Reaſoning, Doubt, and Perplexity in any Creature, is the Effect of ſome Fall, or Departure from its firſt State of Nature, and ſhews, that it wants, and is ſeeking, ſomething that its Nature would have, but knows not how to come at it. The *Beaſts* ſeek not after Truth; a plain Proof, that it has no Relation to them; *has* no Suitableneſs to their Nature, nor ever belonged to them. Man is in Queſt of it, in Perplexity about it, cannot come at it; takes Lyes to be Truth, and Truth to be Lyes; a plain Proof, both that he has it not, and yet *has* had it, was created in [illegible]nd for it; for nothing can ſeek for an[illegible]ng, but that which is loſt, and is wa[illegible] nor could it



Digitized by Google

Reaſon, therefore, is ſo far from being able to help Man to that Knowlege, which his Nature and Condition wants, that it can only help his Ignorance to increaſe and fructify in Doubts, Fictions, and abſurd Debates. And the Thing cannot be otherwiſe; *Man* muſt *walk in a vain Shadow*, ſo long as Reaſon is his Oracle. For nothing can act ſuitably to Nature, find its true State in Nature, or anſwer the End of its Creation by the *Power* of Reaſon; becauſe Reaſon is not the *Life*, the *Power*, or Former of Nature; and therefore has no more Power over Nature, than over the Powers and Principles of Vegetation, either in the Body of Man, or any other Creature. He therefore who turns to his Reaſon, as the true Power and Light of his Nature, betrays the ſame Ignorance of the whole Nature, Power, and Office of Reaſon, as if he was to try to ſmell with his Eyes, or ſee with his Noſe. For as each of theſe Senſes has only its *one Work* or Power, which it cannot alter, or exceed; ſo Reaſon has only its *one Work* or Power, which it cannot alter, or exceed; and that one Work is, to be a bare Obſerver and Comparer of Things that manifeſt themſelves to it by the Senſes. This is as much one only Power, as Seeing is the one only Power of

Digitized by Google

But I believe *Academicus* wants to say something, and therefore I have done.

*Academicus.* I was only going to say, that every Attribute of God, every thing that Senſe and Reaſon force us to ſee, and know, and feel, both of ourſelves, and the World, I join with the Letter and Spirit of all Scripture in atteſting, that Man has certainly had a Divine Life, to which he has certainly died. But yet I muſt own it is very difficult to conceive, how a Creature brought forth in ſo high Perfection, in ſuch Enjoyment of the Life, Light, and Spirit of God, could either deceive himſelf, or be deceived by another.

*Theophilus.* All that we want to know, my Friend, is the Certainty of the Fact, and this is of the greateſt Moment to us: For this is it, that takes us from the Herd of earthly Animals, and lays the Foundation of Religion, and divine Virtue. For had not a Divine Life at *firſt* been in us, we ſhould be *now* at the ſame Diſtance from all true Virtue and Goodneſs, and as incapable of forming the leaſt Thought or Deſire of it, as other Animals; and ſhould have nothing to do, but to look to ourſelves, live to our earthly Nature, and make the moſt of this World. For this is the only Wiſdom

earthly Nature is ca-

Digitized by Google

as is consistent with its perfect State. Now this Power lay wholly in the *Newness* of its Life: It only *began* to find itself an intelligent Being; and yet had a Power of Looking with the Eyes of its Understanding either inwards, or outwards; upwards, or downwards. It had a Power of acquiescing and rejoicing in *that*, which it found itself to be, and adoring that Power and Goodness which had brought it into the Possession of such a Nature: And it had a Power of *wandering* into Conjectures, and Reasons about *that*, which it *was not*. Now as a free, intelligent Creature, it could not be without this Power of thus turning its intelligent Eye; and yet, as a beginning Creature, that had no *Experience*, this Power could not be free from a *Possibility* of wandering; and therefore its Power of wandering was not a Defect, but a necessary Part of its first perfect State. Now in this *Possibility* of wandering with its intelligent Eye, looking where it ought not, and entering into Conjectures about *that*, which *it was not*, may be clearly seen the Possibility of its falling from a State of high Perfection.

This is the one only possible Way for a good, intelligent, *new* Creature to lose its Happiness. And I think it may justly be af- [illegible] *Mosaic* Account of the Fall

Digitized by Google

Fall is charged, muſt have ſtolen upon them, in that ſame *unſuſpected Way*, in which the Longing after the Tree of Good and Evil inſinuated itſelf into Man; *viz.* from a wandering Look into *that*, which they were not, occaſioned by the *Newneſs* of their untried Life, in which they had but juſt began to be; ſuffer me then, to ask, Why the fallen Angels were not, at firſt, the immediate Objects of divine Mercy and Goodneſs? Why they are to be for ever Priſoners of a never-ending Hell? Or, are you of Opinion, that Angels, as well as Men, will be at laſt brought back to their firſt State?

*Theophilus.* Your Queſtions, *Academicus*, ſeem to have too much of Curioſity in them: But, as I hope you will not give way to this Temper, ſo I will, for once, comply with your Demands.

The *Fall* of Angels muſt be ſuppoſed to have been as ſoon after their Creation, as that of *Adam*. Had they ſtood any time in their new-created State, they had been in one and the ſame Impoſſibility of Falling, as the Angels that are now in Heaven. For no pure, intelligent, good, and holy created Being, can poſſibly loſe this divine State of Perfection, but through the firſt Uſe of its untried State

Digitized by Google

Lust and Longing, which could not be stopped, till the earthly Knowlege, and earthly Life, had opened itself in him; so the Angel's Imagination begot such a *Lust* and *Longing* to know the *Ground* and *Original* of Life, as would not be stopt till the *Ground* and *Original* of Life, namely, that *Depth of Darkness and Fire*, in and from which every creaturely Life must begin, was totally opened in him, and he as much swallowed up by Hell, as *Adam* was by the earthly Life. Thus you may see, how the same aspiring Imagination (but with regard to different Matters) rising in the same Manner, and from the same Cause, in both these Creatures, and working itself up into a *Lust* and *Longing*, brought the one from Heaven into Hell, and the other from Paradise into a bestial World.

Now as the Lust of *Adam*, when it had obtained its Desire, opened all the Properties and Tempers of the bestial Life in him; so the *Lust of the Angel*, when it got what it wanted; viz. the Ground and Original of the creaturely Life, which is *Darkness* and *Fire*, immediately opened all the dreadful Properties of Darkness and Fire in him, which at once swallowed up or extinguished the angelic Nature. Hence Wrath

For what are we to understand by the Mercy and Goodness of God? His Mercy is his Patience, and his Goodness, is his *Light*, and *Word*, and *Holy Spirit*. Now every Creature has the Benefit of divine Patience; but no Creature can have his *Goodness*, but that which is capable of receiving his *Light*, and Holy Spirit.

*And his Light*, and Holy Spirit, cannot enter into a Creature, as an external, additional Thing, that may be given to it, whether it will, or not, but must be brought forth as a Birth in it. For the Light, and Spirit of God can be no-where, but as a *Birth*, whether it be in God, or the Creature. And therefore the Goodness of God can be imparted to no Creature, but that which is capable of a *Birth* of the Light and Spirit of God, or, in the Words of Scripture, unless it be *born of the Word and Spirit of God*.

This there you may rest upon, as a certain Truth that the *one only* Reason, why the fallen Angels have as *yet* had nothing of the Spirit or Light of God breathed into, or born in them, because they are as *yet* utter-

Digitized by Google

and Reaſon why Men, and not Angels, were immediately helped at their Fall;

As to your laſt Queſtion, whether I believe the final Reſtoration of all the fallen Angels. I ſhall only ſay, that neither antient nor modern Writers, on either Side of the Queſtion, have touched the true Merits of the Cauſe, or ſpoke to that Point, on which the Deciſion of the Matter wholly reſts.

For it can neither be ſufficiently affirmed, nor ſufficiently denied, by any Arguments drawn either from the divine Attributes, or Texts of Scripture; for they cannot come up to the Point in Queſtion. But the true Ground and Merit of the Cauſe lies ſolely in the *Poſſibility* of the Thing, which no one has attempted to prove, nor perhaps is any one able to do it; namely, to ſhew from a true Ground, that the diabolical Nature is poſſible to be altered. Darkneſs can by no Omnipotence be made to be Light; it can only be ſuppreſſed, or overcome by it, or forced to be hid under it, as Heaven hides or overcomes Hell; but ſtill the Darkneſs has its firſt Nature, never to be changed.

Now if any one can ſhew, that the Devils *eſſentially* evil, as Darkneſs is eſſen-

Digitized by Google

But we have launched far enough in a Deep that does not belong unto us; and which cannot be sufficiently affirmed or denied but from the known Possibility, or the known Impossibility, of the Thing, which does not yet appear. If it is possible, I am heartily glad of it; and am also sure enough, that it will then come to pass in its own Time. For if he could not be thought to be a good Man, who did not do all that he could to make Sinners become holy and happy in Goodness, we may be sure enough that the boundless Goodness of God, will set no Bounds to itself, but remove every Misery from every Creature that is capable of it. But let me now return to *Humanus*, and ask him, That, supposing he could not convince a Man of the Certainty of his fallen State, how he would farther proceed with him.

*Humanus.* Truly, *Theophilus*, I would proceed no farther at all; and for this good Reason, Because I should then have nothing to proceed upon. Did I certainly know of an infallible Remedy for every Disorder of the Eyes, only to be had by going to *China* for it, I should not attempt to perswade a Man, who believed his Eyes to be found and good, to leave



Digitized by Google

*Here* therefore, in my humble Opinion, ſhould all *begin*, who would propagate Chriſtianity, or make true Converts to it, and *here ſtop*, as *Chriſt* did. It is only the weary, and heavy laden, that are fitted to be Converts, or refreſhed; and therefore we can no way help a Man to be a Chriſtian, or fit him to be refreſhed by *Chriſt*, but by bringing him into a full Senſibility of the Evil, and Burden, and Vanity of his natural State. And if he cannot be made ſenſible of this, we are to leave him to himſelf in his natural State, till ſome good Providence awakens him out of it; and not make Propoſals to him of the Reaſonableneſs of believing the Holy Trinity, the Incarnation of the Son of God, and the Neceſſity of his Sufferings and Death, *&c.* for this Method is full as abſurd, as to enter into ſolemn Debate with a confeſſed Atheiſt, about the Reaſonableneſs of worſhiping God in Spirit and Truth; for, as the Exiſtence of a God is the only Ground of proving that he ought to be worſhiped in Spirit and in Truth, ſo the Certainty and Beſief of our fallen State is the only Ground of ſhewing the Reaſonableneſs of the Myſte-

Digitized by Google

both in Body and Soul; and that Mankind, and the World they are in, have all that Goodneſs and Happineſs, which they could be ſuppoſed to have from an infinitely good and happy God; and who can will no-thing in the Creature but Goodneſs and Happineſs. Here you bring the Deiſt to his proper Work, and all the Contradiction to Senſe and Reaſon will lie on his Side: You ſet Chriſtianity upon its true Ground; and whoever thus defends it, as it ought to be defended, not only does Juſtice to the Chriſtian Cauſe, but acts the moſt kind and friendly Part towards thoſe who oppoſe it merely through a Miſunderſtanding of its true Ground and Nature; which I will venture to ſay is the Caſe of all the ſober well-meaning Deiſts. For *Deiſm* has no natural Foundation, or Ground of its own, to ſtand upon; it does not grow from any Root or Strength within itſelf, but is what it is merely from the *bad State* of Chriſtendom, and the *miſerable Uſe* that heatheniſh Learning, and worldly Policy, have made of the Goſpel. If it (Deiſm) ſeems to itſelf to be *ſtrong and well-grounded*, it is merely becauſe it can ſo ſubject to [illegible] urch-doctrines, and ſcho-

Digitized by Google

proved and demonstrated to all my Senses and Reason, by every kind of Light and Depth of Nature, by every thing we know of in the World, by every thing we know of God, Ourselves, and the World we live in; the Ground and Foundation of Christianity is undeniable, and no one can be too speedy a Convert to the Belief of it. And as you have also shewn, that the whole Nature of the Gospel Redemption means nothing but the one, true, and only possible Way of delivering Man from his miserable State in this World; Christianity is shewn to be the most intelligible and desireable Thing that the Heart of Man can think of. And thus, contrary to all Expectation, the Tables are quite turned; Deism can no longer be founded on Argument, and Christianity is as self-evident as our Senses: All Learning on both Sides, either for or against it, is insignificant; Christianity stands upon a Bottom quite superior to it, and may be the sure Possession of every plain Man, who has Sense enough to know whether he is happy or unhappy, good or evil. For this natural Knowledge, if adhered to, is every Man's sure Guide to that one Salvation preached by the

at it? Must he, though unable to understand Scripture, for want of Learning, tell which learned Man is in the right, and which is not? If so, the unlearned Man has much the greatest Ability, since he is to do that for Scholars, which they cannot do for themselves.

But the Truth of the Matter is this; Christian Redemption is God's Mercy to all Mankind; but it could not be so, if every fallen Man, *as such*, had not some Fitness and Capacity to lay hold of it. It must have no Dependance upon Times and Places, or the Ages and several Conditions of the World, or any outward Circumstance of Life; as the First Man partook of it, so must the last; the learned Linguist, and the Blind, the Deaf and Dumb, have but one and the same common Way of finding Life in it. And he that writes large Commentaries upon the whole Bible, must be saved by *something* full as different from Book-knowlege, as they were, who lived when there was neither Book nor any Alphabet in the World.

For this Salvation, which is God's *Mercy* to the fallen Soul of Man, merely as fallen, must be something that *meets* every Man; and which every Man, as fallen, has *some-*

*thing* that directs him to turn to it. For as

Digitized by Google

the

phets, and which fulfils them both; for they have only this End, to turn Man from the Lusts of this Life, to a Desire, and Faith, and Hope of a better. Thus does the whole of Christian Redemption, considered on the Part of Man, stand in this Degree of Nearness and Plainness to all Mankind; it is as simple and plain as the feeling our own Evil and Misery, and as natural as the Desire of being saved and delivered from it.

This is the Christianity which every Man must first be made sensible of, not from Hearsay, but as a Growth or Degree of Life within himself, before he can have any Fitness, or the least Pretence to judge or speak a Word about the further Mysteries of the Gospel. But here I stop.

*Theophilus.* Well, *Humanus*, I have now pushed the Matter with you, as far as I intended; and you have given me full Proof of the Truth and Solidity of your own Conversion, and your Ability to do good amongst your old Brethren. You must now enter the Lists with them; not to charge them with Ignorance, Ill-will, or Profaneness of Spirit, but only to try, in the Spirit of Love and Meekness, to endeavour them in the Manner

*ne* and the *ſame* Religion, and worſhip one and the ſame God, however they may be diſtinguiſhed by Sect or Party.

And where-ever the Heart is weary of the Evil and Vanity of the earthly Life, and looking up to God for an heavenly Nature, there all are one of the true Religion, and Worſhipers of the true God, however diſtant they may be from one another, as to Time or Place. But enough has been ſaid of this Matter.

Let me now only, before we break up, obſerve to you the true Ground and Nature of *Goſpel Chriſtianity*: I call it ſo by way of Diſtinction from that *original univerſal* Chriſtianity, which began with *Adam*; was the Religion of the Patriarchs, of *Moſes* and the Prophets, and of every penitent Man in every Part of the World, that had Faith and Hope towards God, to be delivered from the Evil of this World.

But when the Son of God had taken a Birth in and from the human Nature, had finiſhed all the Wonders that belonged to our Redemption, and was ſat down at the Right Hand of God in Heaven, then a heavenly Kingdom was ſet up on Earth, and the Holy Spirit came down from Heaven, or was given

Digitized by Google

Birth from above, to all t
believe in him. It w
Nature, of Life, an
immediate Deliveran
Sin, to be poſſeſſed and
and Graces of an heavenly Life,
were then called to, as true Chriſtian
And the Preachers of it bore Witneſs, not to
a Thing that they had heard, but to a
Power of Salvation, a Renewal of Nature, a
Birth of Heaven, a Sanctification of Spirit,
which they themſelves had received. Go-
ſpel Chriſtianity then ſtood upon its own true
Ground; it appeared to be what it was. And
what was it? Why, it was an *awakened Di-
vine Life* ſet up amongſt Men; itſelf was its
own Proof; it appealed to its proper Judge,
to the Heart and Conſcience of Man, which
was alone capable of being touched with
theſe Offers of a new Life.

Hence it was, that Sinners of all Sorts, that
felt the Burden of their evil Natures, were in
a State of Fitneſs to receive theſe glad Ti-
dings. Whilſt the rigid Phariſee, the ortho-
dox Prieſt, and the rational Heathen, though at
another, and each proud of

Digitized by Google

Birth from abo[illegible] to all that would repent and
believe in him[illegible] It was to this Change of
Nature, of Life[illegible] and Spirit, to this certain
immediate Deli[illegible]rance from the Power of
Sin, to be po[illegible]d and governed by Gifts
and Graces of [illegible] heavenly Life, that Men
were t[illegible]hen cal[illegible]led[illegible] to, as true Christianity.
And the Preach[illegible]ers of it bore Witness, not to
a Thing that [illegible]ey had heard, but to a
Power of Salva[illegible]n, a Renewal of Nature, a
Birth of Heave[illegible] a Sanctification of Spirits,
which they t[illegible]elves had received. Go-
spel Christian[illegible]en stood upon its own true
Ground; it a[illegible]red to be what it was. And
what was it [illegible] Why, it was an *awakened Di-*
*vine Life* fe[illegible]w amongst Men; itself was its
own Proof; [illegible] appealed to its proper Judge,
to the Heart [illegible]d Conscience of Man, which
was alone ca[illegible]able of being touched with
these Offers of [illegible] new Life.
Hence it wa[illegible] that Sinners of all Sorts, that
felt the Burden [illegible]f their evil Natures, were in
a State of Fitne[illegible]s to receive these glad Ti-
dings. Whilst t[illegible] rigid Pharisee, the ortho-
dox Priest, and the [illegible]rational Heathen, though at
Enmity with one [illegible]nother, and each proud of

Digitized by Google

had been baptized with Water, had followed Chriſt, heard his Doctrines, and done Wonders in his Name; yet as then, ſtood only *near* to the Kingdom of God, and preached it to be *at hand*. They had only ſeen and known Chriſt according to the Fleſh; had followed him with great Zeal, but with little and very low Knowlege either of him or his Kingdom; and therefore it was, that they were commanded to ſtand ſtill, and not act as his Miniſters in his new glorified State, till they were endued *with Power from on high*: Which Power they then received, when the Holy Ghoſt with his cloven Tongues of Fire came down upon them, by which they became the illuminated Inſtruments, that were to diffuſe the Light of an heavenly Kingdom over all the World. From that Day began *Goſpel Chriſtianity*, with its true Diſtinction from every thing that was before it; which was the *Miniſtration of the Spirit*; and the Miniſters of it called the World to nothing but Gifts and Graces of the ſame Spirit, to look for nothing but Spiritual Bleſſings, to truſt, and hope, and pray for nothing but the

Digitized by Google

the certain and only Proofs either of a true, or a falſe Chriſtianity.

For the Truth of Chriſtianity is the Spirit of God living and working in it; and where this Spirit is not the Life of it, there the outward Form is but like the outward Caroaſe of a departed Soul.

For the Spiritual Life is as much its own Proof, as the natural Life, and needs no outward, or foreign Thing to bear Witneſs to it. But if you pleaſe, Gentlemen, we will end for this time, and refer what remains to the Afternoon.

*The End of the Firſt* DIALOGUE.

Digitized by Google

All my Acquaintance have the ſame Complaint that I here make; but ſome hope, and others ſay, that if you live to publiſh any of his Books, you will remove moſt of his ſtrange and unintelligible Words; and give us Notes and Explications of ſuch as you don't alter. Surely a Kind of Commentary upon him, would reconcile many to the reading of him, who, in the State he is in, cannot have Patience to puzzle their Heads about him.

*Ruſticus.* Oh this impatient Scholar! How many Troubles do I eſcape, through the want of his Learning? How much better does my old Neighbour *John* the Shepherd proceed? In Winter Evenings, when he comes out of the Field, his own Eyes being bad, the old Woman his Wife puts on her Spectacles, and reads about an Hour to him, ſometimes out of the Scriptures, and ſometimes out of *Jacob Behmen*; for he has had two or three of his Books ſome Years. I ſat by one Evening, when my old Dame, reading *Jacob*, had much ado to get on: *John*, ſaid I, do you underſtand all this? Ah, ſays he, God bleſs the Heart of the dear Man, I ſometimes underſtand but little of him; and mayhap *Betty* does not always [illegible] right; but that little which I often [illegible]erſtand, does me ſo much Good, tha[illegible]him where I don't underſtand him

Digitized by Google

*John,*

ing Book seems to have done just as much
Good to this little Book of the Testament, by
being added to it, and mixed with it, as a
Gallon. of Water would do to a little Cup of
rue Wine, by being added to it, or mixed
ith it. The Wine indeed would be all
ere; but its fine Taste, and cordial Spirit,
ich it had, when drank by itself, would be
ost and drowned in the Coldness and
dness of the Water.
hen my Betty used to read this, or some
Words of Christ, *Blessed are the Poor in*
for their is *the Kingdom of Heaven*;
d to stop little, that my Heart might
ne to affected with them, to love
ed ing there spoken of, and lift
to d in Desire of it. But this
ok t es this good Work from my
d on calls upon my Mind, to be-
any arts which the Text may be
nd t many *Meanings*, some bet-
e worse, some higher and some
very Part has, and may be taken
Doct of some Church or other.
estic s, I sent the great Book to
an am, for the same Reason,

*ſet in Heaven; and he that ſat thereon, was, to look upon, like a Jaſper-ſtone; and there was a Rainbow round about the Throne; and four-and-twenty Seats; and upon the Seats, four-and-twenty Elders in white Raiment, and Crowns of Gold upon their Heads: And out of the Throne proceeded Lightnings, and Thunders, and Voices: And before the Throne were ſeven Lamps of Fire, which are the ſeven Spirits of God: And before the Throne there was a Sea of Glaſs like unto Cryſtal: And in the midſt of the Throne, and round about it, were four Beaſts full of Eyes before, and behind: And the firſt Beaſt was like a Lion, the ſecond like a Calf, the third had a Face as a Man, and the fourth was like a flying Eagle: And the four Beaſts had each of them ſix Wings, and were full of Eyes: and they reſt not Day and Night, ſaying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come. And when theſe Beaſts give Glory, and Honour, and Thanks, to him that ſat on the Throne, the four-and-twenty Elders fall down before him that ſat on the Throne, and caſt their Crowns before the Thou art worthy, O Lord,*

Digitized by Google

did, *bear Witneſs to the Light*: But the Light itſelf, which can only give Light to the Soul, is God himſelf. And therefore not he that can beſt ſpeak with the Tongues of Men and Angels, but he that moſt loves God, that is, that moſt loves *the Goodneſs of the Divine Nature*; he has moſt of God, and the Light of God within him.

Thus ended honeſt old *John* the Shepherd. And now, *Academicus*, if your learned Curioſity could be as much affected with what he has ſaid, as my ignorant Simplicity is, you would drop all that you had ſaid, as the Effect of ſuch Impatience as is much fitter to bring Darkneſs than Light into your Soul. You own, that, in the Works of *Behmen*, the greateſt Points of Chriſtianity are moſt fundamentally opened. And how can you be more ſelf-condemned, than by deſiring more?

But the Truth is, you have only heard theſe fundamental Matters; you have only received them as good *Notions*; are content with the *Hearſay* of them; and are therefore impatient to have more of this hearſay Knowlege, that you may become more learned in

*cus,* though perhaps I might not have ſpo-
ken it ſo bluntly as he has done. You ſeem
to be in the ſame Error, that moſt of my
learned Friends are in, with regard to *Jacob*
*Behmen*, who, though they greatly admire
im, yet, of all People, receive the leaſt true
enefit from him. They have been trained
in Diſpute and Controverſy, accuſtomed
determine every thing by the Light of
r own Reaſon, and know no other Guide
ruth. And therefore, till, ſooner or later,
come to know the Falſeneſs of this
, they can have no Entrance into the
n of *Divine* Light; but muſt be forced
their Part, not of Truth, but of ſome
ſtem of Opinions, as their Birth and
n has placed *them* in. Thus, a
*Papiſt* has one Creed, and the learned
has another; not becauſe Truth
has helped him to it; but becauſe
Education have given to the one
the other Proteſtant Eyes. For
ch is the *Eye* or Light of both,
h to its Purpoſe, and as many
o work with, in Popiſh, as in
inions. *Learning* and *Criti-*
en Field to both, and he only
Harveſt, who is beſt ſkilled

Digitized by Google

Proficients in any or all of them. But now Chriſtian Redemption is quite of another Nature; it has no Affinity to any of theſe Arts or Sciences; it belongs not to the outward natural Man, but is purely for the Sake of an *inward, heavenly* Nature, that was loſt, or put to Death, in Paradiſe, and buried under the Fleſh and Blood of the earthly, natural Man. It breathes a Spark of Life into this inward, hidden, or loſt Man; by which it feels and finds itſelf, and riſes up in new awakened Deſires after its loſt Father, and native Country.

This is Chriſtian Redemption; on the one ſide, it is the *Heavenly Divine Life offering itſelf again to the inward Man, that had loſt it.* On the other ſide, it is the *Hope, the Faith, and Deſire of this inward Man, hungering, and thirſting, ſtretching after, and calling upon this Divine and Heavenly Life.*

Now, whether this awakened, new Man breathes forth his Faith and Hope towards this *Divine Life*, in *Hebrew*, *Greek*, or *Engliſh* Sounds, or in no one of them, can be of no Significancy: A Man that can do it only in one or in all theſe Languages, is neither

ject to your Ability; you might be as well qualified by ſuch Means for ſuch a Work, as one Man is to make *Baſkets*, or another *Traps* to catch Flies. But if, becauſe of this Skill in old *Greek* and *Latin*, you ſhould ſeem to yourſelf, or others, to be well qualified to write Notes upon the Spirit and Meaning of the Words of Chriſt, I ſhould tell you, that your Undertaking was quite unnatural, and as impoſſible to be free from Error, as when a blind Man undertakes to ſet forth the Beauty of different Colours.

For the Doctrines of Redemption belong no more to the natural Man, than the Beauty of Colours to him, that never ſaw the Light. And from this unnatural Procedure it is, that the Scriptures are as uſeful to the *Socinian* or *Arian*, the *Papiſt* or the *Proteſtant*; and they can as eaſily, by the Light of Reaſon, charge one another with Abſurdities, and confute each other's Opinion, as two blind Men can quarrel, and reject each other's Notions of *Red* and *Green*.

*Jeſus Chriſt* is the Light of that heavenly Man that died in Paradiſe; and therefore nothing in Man, but that awakened Seed of

Digitized by Google

d Comfort to Man. It explains the Fact,
y plain and ſimple Souls, having their
ard Man kindled into Love, Hope, and
th in God, are capable of the higheſt
ine Illumination; whilſt learned Stu-
s, full of Art and Science, can live and
ithout the leaſt true Knowlege of God
hriſt, and Slaves to all the Luſts of the

For thus, this Redemption belongs
one Sort of People, and yet is common
It is equally near, and equally open,
y Son of Man. There is no Difference
Learned and Unlearned, between
Greek, Male or Female, Scythian or
, Bond or Free; but the ſame
od over all, and equally nigh to all
pon him. It is told us, as the Glo-
Divine Goodneſs, that *it giveth*
*the Cattle; and feedeth the young*
*t cry unto it.* What Cattle? Sure-
to the Cattle of *Jacob*; or only
Ravens that cry in the Land of
*t* this would be much more con-
e Goodneſs of the One univerſal
hold, that only the Sons of *Ja-*
hildren of the Circumciſion,
ovenant of God's Redemption.
though this Ground of
emption ſtar the higheſt

Digitized by Google

ıtit corrects the *Hebrew* in many Places; and
ers me to a large Number of Books learn-
writ in the Defence of it. Another tells
hat Church-History is the main Matter;
must begin with the first Fathers, and
them through every Age of the
, not forgetting to take the Lives of
an Emperors along with me, as strike-
Light into the State of the Church
imes. Then I must have recourse
Councils held, and the Canons made,
ge; which would enable me to see
vn Eyes the great Corruptions of
of *Trent*. Another, who is not
intient Matters, but wholly bent
Christianity, tells me, I need go
the *Reformation*; that *Calvin*
ere very great Men; that *Chil-*
*ocke* ought always to lie upon
t I must get an intire Set of
imes wrote against Popery in
gn; and also be well versed
ces which Mr. *Boyle*'s and
ures have produced: And
will be a Match for our
which are the Popish

together. He alſo deſired me to be well verſed in all the caſuiſtical Writers, and chief Schoolmen; for they debate Matters to the Bottom; diſſect every Virtue, and eve- ry Vice, into its many Degrees and Parts; and hew, how near they can come to one another 'thout touching. And this Knowlege, he l, might be uſeful to me, when I came to Pariſh-Prieſt.

llowing the Advice of *all* theſe Coun- , as well as I could, I lighted my Can- ly in the Morning, and put it out late t. In this Labour I had been ſweat- ome Years, till *Ruſticus*, at my firſt ance with him, ſeeing my Way of to me, Had you lived about Seven- ed Years ago, you had ſtood juſt in lace as I ſtand now. I cannot erefore, ſays he, all theſe Hun- uſands of diſputing Books, and ts, which theſe Seventeen hun- e produced, ſtand not in my the ſame thing to me, as if een. And, had you lived at ued, you had juſt eſcaped ow; becauſe, though you

Digitized by Google

Diſciple, and have his Authority to *let the Dead bury their Dead.*

God is a Spirit, in whom you live and move and have your Being; and he ſtays not till you are a great Scholar, but till you turn from Evil, and love Goodneſs, to aniſeſt his holy Preſence, Power, and Life, hin you. It is the Love of Goodneſs, that t do all for you; this is the Art of Arts; when this is the ruling Spirit of your , then Father, Son, and Holy Ghoſt, me unto you, and make their Abode , and lead you into all Truth, though v no more of Books than I do.

d *Ruſticus.* It is not eaſy for me, to tell you, how much Good from this ſimple Inſtruction of r *Ruſticus*; for Maſter I may ſince he, in ſo few Words, tter Leſſon of Wiſdom, than l before.

t was it, to be graſping af- of all the Opinions, Do- Hereſies, Schiſms, Coun- tions, Additions, Inven- Reformations &c.

Digitized by Google

Man wants only to get to Shore. Did we see
e *Truth* of our State as he does, we should
ve but one Want, and that would be, to
Poſſeſſion of our firſt created State. There
*Miſery*, but in the Evil that is in our
fallen State; this is our Shipwreck, and
*Diſtreſs*; nor is there any Happineſs,
having the firſt Life of God, and all
ſs, opened again in the Soul. He
ot intent upon this one Thing need-
t a wiſe Chriſtian, much leſs a *Di-*
e qualified to make known to others
y of the Power of *Chriſt* in the
edemption.

go back to that which I firſt
d though I give up all that I
g out *Jacob Behmen* in new
, Comments, &c. yet I muſt
ſome way or other, be may
lain and intelligible; call it
ou pleaſe.

*ob Behmen* may be con-
a Teacher of the true
ſtian Religion. (2.) A

Digitized by Google

d Abilities, became his Readers; who,
ead of entering into his *one only* Design,
ch was their *own Regeneration* from an
ly to an heavenly Life, turned *Chymists*,
t up Furnaces to regenerate *Metals*, in
of the Philosophers Stone. And yet,
Men in the World, no one has so
and from so true a Ground, laid
e exceeding Vanity of such Labour,
Impossibility of Success in it from
r Skill in the Use of Fire. And
with Truth be affirmed of him,
is not any possible Error, that
l into in the Use of his Books,
gives you Notice of beforehand,
u against it in the most solemn
tells you, that the Blame must
l fall into it. Neither is there
at you can put, nor Advice
you can ask, but what he
spoke to; telling you, in the
what the *Mystery* is which
*how*, and by *whom*, and
are to be read.

orts of People to whom
his Bo , as uncapable
em, ar ho will rather
ny C l from them.
ews these Words:

" Loving

Digitized by Google

elf-same thing that *Jacob Behmen* doth,
hen he absolutely requires his Reader to
in the Way of the returning Prodigal. It
not Rules of Morality observed, or an
vard blameless Form of Life, that will
For Pride, Vanity, Envy, Self-love, and
of the World, can be, and often are,
eart of such a Morality of Life. But
ite of the *lost Son* is quite another
and must be the State of every Man:
as he *comes to himself*, and has seeing
will then, like him, see himself
ome; that he has lost his first Pa-
heavenly Father, and the Dignity
Birth; that he is a poor, beggarly
foreign Land, hungry, ragged,
amongst the lowest Kind of
well fed and cloathed as they
hus finding himself, he saith,
d *go to my Father*, &c. then
t Fitness for the Mysteries
*Behmen*'s Writings; for they

Digitized by Google

*Searchings**. Again, *He that will learn* ... *erstand the true Way, let him depart* nd forsake his own Reason †. *If my* ... *rs, says he, come into your Hands, I* ... *hat you should look upon them as of a* ... *in whom the Highest has driven his* ... *for there is that couched therein* ... *Reason may understand or compre-* ... gain, *Reason must be blinded*, kept ... not allowed to *stir* §. Again, ... *yield up its own* Hearing *and* ... *ve itself up to* God, *that* God *may* ... *nderstanding of* Man, *else there* ... *in the Divine Wisdom. All that* ... *spoken concerning* God, *without* God, *is but* Babel ‖. Again, ... *reject our own* Reason; *it is* ... *help us to the* Light, *but is a* ... *stray, and keeping us back.* ... *to the Reader, that he may* ... *adeth. Let none account it* ...

ward Powers, all the *hidden* Riches of the incomprehensible Father, Son, and Holy Ghost, *are* from Eternity to Eternity brought forth into outward Majesty, and visible Glory; which Triune Opening of heavenly Glory, Power, and Majesty, the Triune God beholdeth himself as in his *own Manifestation*, clothed as with his *own Garment*, dwelleth as *in* his *own Habitation*, and worketh his Wonders of Wisdom and Omnipotence *in and by*, and according to, the *powers* of this eternal Nature. For this Nature is the *first Possibility* of all Beings and Things; for before, or this eternal Nature, all is an eternal, still, unmoveable, unperceivable Nothing; *and* this eternal Nature is the manifestation, the first Opening of the Omnipotence; and in it are included, *infinite* Bounds, all the Height and all *Extent*, of the divine Wisdom.

*All* that God is, and can do, doth *from* himself, is done in and

Prayer of Christ for his Disciples; That they, and he, and his Holy Father, might be united in one *.

This is in Part what you are first to understand concerning the Mystery.

But, Secondly, It is a Mystery, in which Creation and Fall of Angels, with all its sequences in them, and their Kingdom; which the System of this visible Universe, and from what, and how it came to be is; the Birth of the Sun and the why and how they come to have ference in Nature, Place, and Office, all the Stars; the Nature of every Life, and Ground of its vast Va- Cause of every inanimate dead Mystery in which the Creation, Perfection, of the first angelic life the whole Kingdom of ingdom of Grace; their Con- nce, and mutually affecting on one another under the he invisible Spirit of God, ing to the End of Time,

*Comments.* For if this is the Truth, that his Works contain the *Ground* and *Philoſophy* of all Nature, and all Creatures; ſurely they muſt not only allow the Uſe of our Reaſon, but call for the higheſt and moſt the *Exerciſe* of it. For what can enter the Reaſons and Philoſophy of Things, Reaſon? Or what do all theſe great rs appeal to, but to our Reaſon? I ſee ſibility of denying this; and if this ted, all that has been ſaid about ſi- our Reaſon, muſt be given up. *ilus.* The Concluſion, my Friend, here think to be ſo juſt and ſtrong, ible to be denied, is ſo far from that it is a glaring Abſurdity; *ite contrary* to that one only ſon, which you ſhould have which ſo eaſily and naturally hat was ſaid. For if the *My- Ground of* all Things, of all l Creatures, *&c.* then the hat infallibly flows from it, cuteneſs or Ability of na- ſo much as look into it. t is no older than Fleſh

Digitized by Google

... just as much excluded by its own Na-
e, as the *Mole* under-ground is, by its
ture, excluded from the Flight and Sight
he towering Eagle.

*cademicus.* Pray then tell me, How a
is to attain the Knowlege of the
ry, or have any Share in the Light of

*philus.* There is but one possible Way,
t is this: It must be born in you. All
owlege, either of God or Nature,
born in you. You cannot possibly
thing of God, but so far as God
ted in you; so far as his Light and
it is born in you, as it is born in
liveth and worketh in you, as it
worketh in him. A distant, ab-
te God, is an unknown God.
n only manifest God, as Light
ifest Light, and Darkness make
e known.

can have no real Knowlege of
inward working Power, but
Workings of Nature, and the
ate a Working and Birth
atural Reason may trade in

and Growth, from thence; so no Philosophy, but that which comes from thence, can give the true Ground of them.

If Man himself was not all these Three things; viz. (1.) A Birth of the holy Deity; A Birth of eternal Nature; and, (3.) a Microcosm of all this great outward World; that is, of every thing in it, its Stars Elements; and if the Properties of every-ely Life were not in an hidden Birth; no Omnipotence of God could open wledge of divine and natural Things

od can only manifest *that*, which be manifested; and therefore only which before lay unopened, and e of Hiddenness or Death. No-ome forth from Man, or any that which first had its Seed in. hink, that any Knowlege can be but that which is a Birth of his. absurd as to think, that the anches may first grow, and to the Root.

Digitized by Google

searching into the Antiquities of *Greece*;
l appeals to the same Helps for this Know-
, as when he wants to know the inward
cture of *Solomon*'s Temple, and all its
ces, *&c.*

is is the great Delusion which has long
read the Christian World; and all
ies, and all Libraries, are the Proof
*It is this* Power and Dominion of
in religious Matters, that *Jacob Beh-*
justly calls the *Antichrist in Babel*;
ds *Men* from the Life and Truth of
ries of *Christ*, to put a carnal Trust
sed Multitude of contrary Notions,
*and* Opinions. And the thing is
, *it* cannot be otherwise with
cannot do more Good with, or
r Use of, Gospel Doctrines; it
is *soon* as ever it is admitted to
te *the* Nature of any divine
hat *for* these Two great Rea-
cause *it* has absolutely the
*for it*, as the Man that is
or the Light. Wherein now
ity of the blind Man, to
v thing truly about Light?

Digitized by Google

temporal: Natural Reason can make but one and the same Use of them; it can only turn them to an earthly Use, to worldly Prosperity, to private Interest, Honour, Power, or Distinction. And the Thing is unavoidable, it is impossible to be otherwise; it is not a Fault that Reason might amend, if it would; but is as much its own Nature, as it is natural Flame to ascend. Now every thing must according to its Nature; every Kind Life must be for itself, for its own Good. v Reason has no higher a Birth and Na- than the Spirit of this World; it must worldly as its Birth is, and cannot pos- have any thing else but worldly Views, Interests of its own Flesh and Blood, thing that it can make any use of. is essential to the natural Reason of to the natural Subtlety of every r they have both the same Original Light and Life of this World, have me earthly Nature, and can act rthly Manner, to serve the same arthly Life. The Reason of the ore of God and the Divine Na- han the Subtlety of the other. is, that Ma following only his natura Reason, is often us than t worst of Beasts. And

Digitized by Google

And thus, you see how Reason, ruling in Divine Things, is and must be *Antichrist*: First, As it turns the living Mysteries of God into lifeless Ideas, and vain Opinions; and, *Secondly*, As it sets up a worldly Kingdom of Strife, Hatred, Envy, Division, and Persecution, in Defence of them. And therefore it is a fundamental Truth, that Man has no Capacity for Divine Knowlege, till the Particle of Divine Life, lost in the Fall, is awakened; in which alone, the Mystery of God and the Divine Nature can have a Birth.

*Academicus.* You have carried your Point, *Theophilus*, with a high Hand, and I rejoice in seeing this Matter so well proved.——But still I would ask you something, that I know not how to express; I would fain understand more clearly, how this Mystery of God, and eternal Nature, is to be *born* in me.

*Theophilus.* Every thing, *Academicus*, is, and must be, its *own Proof*; and can only be known from and by itself. There is no Knowlege of any thing, but where the Thing itself is, and is found, and possessed. Life, and every Kind and Degree of Life, is only known by Life; and so far as Life reaches, so far is there Knowlege, and no farther. Whatever Knowlege you can get by the Searching and Working of your own active

Reason,

*Reason, is* only like that Knowlege, which you may be said to have got, when you have earched for a Needle in a Load of Straw, till *ou have* found it.

For nothing that is brought into the Mind n *without*, or is only an Idea beheld by reasoning Faculty, is any more *our Know-* than the seeing our natural Face in a *is seeing our own Selves.* And all the of Images that your Reason can form absent, unpossessed Thing, is no more *of your* own Knowlege, than your a Picture of your own Hand is Member of your own Body. It is *vain* and fruitless Inquiry, to be rehand for the Knowlege of any latters; for Knowlege can only *Sickness* and *Health* is yours, not you by a Hearsay Notion, but *ur own* Perception and Sensi- *hich you are,* and that which *urself.* How often have you nst this Procedure, in Words erefore let the Reader be

" in that which hath its Reality; and
" therefore he erreth not, how deep soever
" the Spirit leadeth him: For to one more
" will be given than to another. And this
" is the *only Mark* to be observed, that every
" one continue stedfast in Humility towards
" God, and submit himself, that he may
" make the Will and the Deed as he pleaseth.
" When you do that, you are in yourself as
" dead; for you desire nothing but God's
" Will, and the Will of God *is your Life*,
" which goeth inward even to the Opening
" of the highest Mysteries*."

One would have thought, *Academicus*, that this Advice, if only from the uncommon Nature of it, should have had more Effect upon you. For it is not only new to you, but to every Reader; there being nothing like it, either for the Sense, the Sobriety, or the Depth of its Matter, ever given by the wisest of Philosophers to their Readers.

*Truth*, my Friend, whatever you may think of it, is no less than the *Saviour* and Redeemer of the World.

Hear therefore its own Language: *If any Man will be my Disciple, let him deny himself, and take up his Cross, and come after me.* He does not say, Let him get a clear and di-

* Threefold L. p. 158.

stinct

Digitized by Google

*t Idea of me*, what, and how I am God Man in the Unity of my Perſon; he on- ls him what he is to part with, what *uſt put off*, to be made a Child of the Search and look where you will, this of *Self* is the one only poſſible Way *Truth*. For nothing has ſeparated us ruth, nothing ſtands betwixt us and *but this Self* of an earthly Life, which n God, but from our wandering out t created State.

*ated us in* and for the Light; and *kept* his firſt State, he had not rant, blind Pilgrim in the Dark- *World*, but the illuſtrious Opener nders in the Light of God. But nd Knowlege was loſt in *Adam*, *be* recovered by him who all that was loſt, and who nſelf *the Light of the World*. *efore* be a Diſciple of Truth, h *Pilate*, ask, *What is Truth?* hools," how you ſhall form But you muſt alter your all earthly Luſts, renounce I have from Self; give up your own Reaſon, and d then and then only, at *Ur n from above*,

Digitized by Google

which can teach you all Things. But till Christ, who is the one Fountain of Life and Light, be opened in you; it is in vain, that you rise up early, and late take Rest, in Quest of Truth; for he himself hath said, *Without me, ye can do nothing.* And every Son of earthly *Adam*, however naturally enriched with the Spirit, and Light, and Arts of this World, is born, and must remain, a *Spirit in Prison*, till Christ is found to be an inward Preacher, and Light within him. As he is the one Resurrection from the Dead, so is he the one Deliverer from every thing that has the Nature of Death, Darkness, and Ignorance. And to expect seeing Eyes, hearing Ears, and Sensibility of Heart, from any thing but that *eternal Word*, by which we were at first made, is robbing God and Christ of more Honour, is a more idolatrous Departure from the true Worship and Dependence upon him, than if we sometimes hoped to have Good from this or that Saint's praying for us. For this is a Truth, that admits of no Restriction, but reaches from one End of the Earth to the other, that as no Man can come unto the Father, but through the Son; so no one can come at any Divine Knowlege either in Grace or Nature, but through him alone.

The

The *Schools* of this World are of no higher
nature, than the *Markets* of this World;
when rightly used, serve only to the Ends
is earthly Life. But as Markets and
k seldom keep within their just Bounds,
come serviceable to Vanity, earthly
and all the Luxury of Life; so it
happens in our learned Labours; we
d, and blear-eyed, in Studies that
pride and Envy, Division and Con-
and only help our old Man to be
th the Riches of his fallen Nature,
o Necessity of being born again.
ou therefore be a *Divine* Philoso-
ust be a *true Christian*; for Dark-
-where, but in the Kingdom of
ruth no-where to be found by
a *New Birth* from above. Man
and for the Truth; that is,
d in the Truth of the Divine
nd hear, to taste and feel, to
all Things in the Truth of
brought forth in him. And
hat for fallen Man there is
s it is only *the Truth* that
e. Truth is the one only

Digitized by Google

till the Soul is again in the Truth, in which God at first created it. And therefore said the *Truth*, *Learn of me; for I am meek, and lowly of Heart; and ye shall find Rest unto your Souls.*

*Academicus.* Pray, *Theophilus*, ſtop a while: Surely your Zeal carries you too far. All Ages of the World have ſeemed to agree in this, that the Goſpel teaches purely the Simplicity of a godly Life; calls no Man to be a Philoſopher, nor gives the ſmalleſt Inſtruction in Matters that relate to Philoſophy.

*Theophilus.* All this, *Academicus*, is very true; but then, this very Simplicity and Plainneſs of the Goſpel, turning Man only from this World, to a Faith, and Hope, and Deſire of God, is the *one* Reaſon, and *full Proof*, that it alone is a true Guide into the higheſt School of Divine Wiſdom and Philoſophy; not only becauſe Goodneſs is our greateſt Wiſdom, but becauſe the Myſteries of God, of Grace, of Nature, of Time and Eternity, can no other poſſible way be opened in Man, but by this Simplicity of a godly Life taught in the Goſpel; becauſe *only* the godly Life hath Knowlege of God; juſt as the creaturely Life hath only Knowlege of the Creature, and the painful Life hath Knowlege of Pain. The Scripture ſaith, *that only the Spirit of God*

Digitized by Google

*d knoweth the Things of God.* And indeed, *w can it possibly be otherwise?* For since Spirit of God is the Spirit and Life that h through all Nature and Creature, and *openeth its own hidden* Powers therein; it is that which is the Former of every that which makes every thing to *ie Life* that it hath, and to work as it h; nothing but the Spirit of God can *know the* Things of God: And there- Neceſſity, this Spirit of God muſt be nd work in Man, as it is in Nature, *eth in* Nature, before Man can en- ie Knowlege and Working of God

*And* therefore here you have *ble, and* fundamental Truths: (1.) Ignorance of God and Nature e, purely and ſolely, the *Want of Life of God in us:* And, (2.) the one only Way to Divine ie Way of the Goſpel, which s to a New Birth of the *Di- ught forth in us.*

I have nothing that I can,

Human Reason, or human Instruction, I see plain enough, cannot help me to any Divine Light. But suppose God should send an Angel to instruct me, and that frequently, would not Divine Knowlege be then imparted to me? And yet this would not be a Birth of God in me. Or, will you say, that God cannot sufficiently instruct me, even by the highest of his Angels?

*Theophilus.* An Angel, Sir, may instruct you, as the Scriptures instruct you; but it is only such an Instruction, as may direct you where and how to obtain that Light, which neither the Letter of Scripture, nor the Voice of an Angel, can bring forth in you. The highest Angel neither hath, nor ever can have, any more of a redeeming Power in it, than the dead Paper on which the Scriptures are written. But you are to observe, and mark it well, that you cannot have Divine Light from any other Thing, but that which hath full Power to redeem you: For Light is not only Life, but the Perfection, and highest State of it; and therefore nothing can bring forth Light, but that which can bring forth the Truth and Perfection of Life.

Every other Thing, besides the Life and Light of God, stands only in a State of *ministerial Service* towards you: Whether it be

of a Message from God, written,
engraven on Tables of Stone, or
he Mouth of an *Angel*, a *Prophet*,
be it which it will, it is only a
Thing; and its creaturely Service
higher, nor go any farther, than
e true Way to him, who only
be the Truth, the Life, and the
. For the Light of God cannot,
l himself, be communicated to
Creature; and the Reason is, be-
ht of God is God himself: It is
*his* own Life; And therefore
can bring it forth where
l no Creature can possibly par-
ght, but by having a Birth in
Divine Nature: For the Light
ver be separate from the Di-
r be any-where but where the
is. And thus you fully see,
n be divinely known, either in
Earth, can only be known in
and by that *one Means*, by
n can be saved; namely, by
the Light and Spirit of God

can manifest God and Nature, but the Spirit of God working in Man, as he worketh in Nature, which can only be done by a New Birth of the Divine Nature, brought forth in Man: But when Man is thus born again of God, then the Life and Spirit of God is in him, and worketh in him, as it doth in Nature. And thus it is, that Man can only be a Divine Philosopher, when Christ, who is the Light of God, and the Light of Nature, is revealed in him. Then he is in that living *Word*, and that living Word is in him, by which all Things were at first made; and which maketh, createth, and worketh in him, as it worketh in all Things, both in Heaven and Earth.

*Academicus.* I never expected to have seen the Gospel New Birth proved to be the only open Gate to all that *Divine Knowlege* which any Son of *Adam* ever had, or can have. But you have proved it to be so, beyond all Possibility of Denial. And I now only want to have you go on in this Doctrine of the New Birth; for I am persuaded, you can still add something to *that*, which has already been said upon it, both as to the Ground, and Nature, and Fruits of it.

*Theophilus.* You must remember, *Academicus*, that all that I can by Discourse, from the Beginning to the End of this Matter, do

for

tor you, amounts only to thus much: It is
like giving you a full Assurance of a wonder-
ul Pearl of glorious Virtues, hidden in the
ound of a certain Field, and shewing you
ry Step of the Way you must take to find
Now, if, from Month to Month, you
ld be inquiring and hearing of some new
rs and Virtues of this heavenly Pearl;
Good does all this Discourse and Hear-
you? You are just as far from the Pearl
ld have no more of it, than when you
d of it; and would be in the same
from it, though you was always, to
f your Life, loving to hear and talk
I have had no other End in all that
e New Birth, but to assure you of
f the Thing, and the true Way to
e Way to the New Birth lies
ur Will to it; and every Step
ke, consists in a continual Dy-
fish corrupt Will, which you
h and Blood. )(Nothing can
ge in you, but the Change of
every thing; be it

will give you more Light than all the Men or Books in the World can give you: Where these are, there are you; and what these are, that are you: There you live, and to that you belong; and there you must have all the Good or Evil that can be called yours.

For nothing leads or carries you any-where, nothing generates either Life or Death in you; but the Working of your Mind, Will, and Desire. If your Will is angelic, you are an Angel, and angelic Happiness must be yours. If your Will is with God, you work with God; God is then the Life of your Soul, and you will have your Life with God to all Eternity. If you follow an earthly Will, every Step you take is a Departure from God, till you become as incapable of God, and the Life of God, as the Animals of this World. If your Will worketh in Pride and Self-exaltation, in Envy and Wrath, in Hatred and Ill-will, in Deceit, Hypocrisy, and Falseness, you work with the Devil, you are generating his Nature within you, and making yourself ready for the Kingdom of Hell. And thus it is, that *our Works follow us*; and that *every one will be rewarded according to his Works*; and none can reap any thing else but that which he hath sown. And the Seed of every thing that can grow in us, is our Will. The Will maketh the Beginning,

inning, the Middle, and the End of every
ing; it is the only Workman in Nature; and
ry thing is its Work. It has all Power;
Works cannot be hindered; it carries all be-
it; it creates as it goes; and all Things are
ble to it. It enters where-ever it wills, and
every thing that it seeks; for its seeking
inding. The Will over-rules all Na-
because Nature is its Offspring, and
f it; for all the Properties of Nature,
they be Good or Evil, in Darkness or
in Love or in Hatred, in Wrath or
ness, in Pride or Humility, in Trou-
, are all of them the Offspring or
e Will; as that liveth, so they live;
changeth, so they change. So
r you are, or whatever you feel,
to the working and creating
ur own Will. This is your
evil, your Heaven or your Hell;
only so much of one, or the
Will, which is the first Mover,

*Academicus.* Whence hath the Will of Man this mighty Power, that it can have nothing, but that which itself hath willed?

*Theophilus.* You might as well ask, why a *Circle* must be perfectly round, or a strait Line free from every Degree of Crookedness. For as it is not a Circle till it is perfectly round, nor a strait Line till it is free from Crookedness; so the Will is not in Being, but so far as it is free, is its own Mover, and can have nothing but that which it willeth. *Secondly,* The Will is not a made Thing, which is made out of something, or that came out of some different State, into the State of a Will. But the free Will of Man is a true and real Birth from the free, eternal, uncreated Will of God, which willed to have a creaturely Offspring of itself, or to see itself in a creaturely State. And therefore the Will of Man hath the Nature of Divine Freedom; hath the Nature of Eternity, and the Nature of Omnipotence in it; because it is what it is, and hath what it hath, as a Spark, a Ray, a genuine Birth of the eternal, free, omnipotent Will of God. And therefore, as the Will of God is superior to, and ruleth over all Nature; so the Will of Man, derived from the Will of God, is superior to, and ruleth over all his own Nature. And thence it is, that as to

itſelf, and ſo far as its own Nature reacheth,
it hath the Freedom and Omnipotence of
hat Will from which it is deſcended; and
n have or receive nothing, but what itſelf
th, and worketh, in and to itſelf.

And herein conſiſteth the infinite Goodneſs
God, in the Birth of all intelligent Crea-
; and alſo the exceeding Height, Per-
n, and Happineſs of their created State:
are deſcended from God, full of Di-
wer; they can will and work with
nd partake of the Divine Happineſs.
n receive no Injuſtice, Hurt, or Vio-
her from Nature or Creature; but
nly that, which they generate, and
il or Hurt, but that which they do
hemſelves. All Things ſtand in
d every thing animate or inani-
ffect and Produce of that Will,
th in it, and formeth it to be
s. And every Will, where-ever
th and Effect of ſome antece-

Digitized by Google

*is magical; the Eternity is magical* — *Magic is the Mother of all Things.* — *I speak from a magic Ground.* — *Here the Reader must have magical Eyes.* — *This hath a magical Understanding*, &c. Vulgar Reason is offended at these Expressions, because the Word *Magic* has, for many Ages, been mostly used in a bad Sense. But don't you be frighted at the Sound of these Words; they are not only innocent, but truly good and wise, and deeply founded on the Truth of Things. They have the most Christian and Divine Meaning; are strictly conformable to the Spirit of the Gospel, as shall be shewn by-and-by; and are used for the best of Ends; namely, to open the true Ground of eternal and temporal Nature, and the Birth of Creatures in each of them. They are to shew how the hidden, invisible Deity acteth and worketh all its Wonders in both these Worlds, in one and the same uniform Way; as also, how every thing in Religion, whether it be a Mystery of God, a Grace of God, or a Duty of Man, hath its whole Ground, and Nature, and Efficacy, therein.

Now *magic Power* meaneth nothing but the *Working of the Will*, whether it be the Divine, or the creaturely Will; and every thing that is the Work of the Will, and is

Digitized by Google

produced by it, is called its magic Work, which only means, that it is generated by and from the Will, as a Birth brought forth by it. The Will is the Workman, and the Work is that, which it bringeth forth out of itself. So that by these Words you are always to understand these two Things, the *Working, and the Work of the Will.* And now, you may *already sufficiently* see, that their Meaning is *not only* innocent and good, but as necessarily, and divinely, to be ascribed to God, as the *Power of bringing* Things into Existence by *Working* of his Will. For here you the true Ground and Original of the, *g Power* of God; how every thing ot God, is yet come from him, and n, as so many Births of his invisible *aking* forth into Visibility, and *ities of an outward Life.*

*nifestation of the invisible* God, *alled, and is, eternal Nature;*

...d Lord speaks so often of the ...mpotence of Faith; viz. *That all things are possible to him that believeth—Whatsoever ye shall ask in Prayer, believing, ye shall receive—If ye had Faith but as a Grain of Mustard-seed, ye might say to this Tree, Be thou plucked up by the Root; and to this Mountain, Be thou cast into the Sea; and it should be done—Thy Faith hath saved thee—According to thy Faith, so be it done unto thee.*

Hence all these Truths plainly follow: First, That Faith, which is in itself only the Working of the Will, is the Source of all Power; and that all that is done in Nature is done by it alone; and that therefore Nature standeth in a magic Working of Will. For all Things could not be possible that believeth, but because Faith, or ...king of the Will, is the true Source ...wer in or over Nature. *Secondly,* ...full Demonstration of the high ...l State, in which Man was at A Lord over all this outward ...ould by the Working of his ...the Obedience of all Thi...

Digitized by Google

erfection and Glory of Life. Thus, when
rist saith, *Thy Faith hath saved thee*, it is
same thing as if he had said, Faith had
ays such Power; that Faith was the
ngth and Glory of the First Man, that
d have saved him from falling under the
er of the Stars and Elements; that it
Faith alone which could and did put an
o his first paradisical Glory, by turn-
Strength and Desire into the Life of
orld. *Again*, When our Lord saith,
ing to thy Faith, *so be it done unto*
his was no new Thing, or new Ope-
the Power of Faith, but was only
ation of a Truth as old as Nature
ture, and was in Reality so much
e powerful Faith of the First Man;
bly shews, that as *now*, so *then*,
as done to him in his Fall, but
was done according to the Faith
g of his Will. For this is God's
righteous Procedure with Man,
but his own Works can follow
at, from
alling

and *expect* the Renewal of a Divine
from the Goodneſs of God.
*manus.* Give me leave only to add, that
ſe Words of our Saviour, *According to*
*ith, ſo be it done unto thee*, and other
ke Sayings, he has not only opened
e Nature and Power of Faith, but has
red more of the true Philoſophy of
than ever was told the World before.
generally conſidered as a ſpeculative
s an Aſſent of the Mind to the Cre-
f Things related. This may ſome-
well in the Scriptures, as in other
: called Faith, as the ſame Word
d in various Senſes. But the Faith
, about which our Saviour ſpeaks,
h he aſcribes ſo much Power, and
: can do a Man any real Good or
te of another Nature: I ſay, Good
cauſe all that is good or bad pro-
and it carries its Power which
As it can work all Wonders, and
World ſo it alone has Power
Heaven in the Soul, can drive

Digitized by Google

ever the Soul
vereth after;
eks to be
ith; that
Death,
g is,

ries of Athen: He is neither more nor less
a Man of Faith for all this; but is equally un-
der the Power of Faith, whether it be divine,
earthly, sensual, or devilish. For which way
soever the Life of Man tends, or drives; to
whatever he gives up himself; there he is, and
lives by Faith; and that in its highest Degree;
for no Faith can rise higher than this. Nor
can a Man's Faith be any where, but where
his Life is, and to which it belongs; nor can
he be said to live to any thing, but by Faith.
For Faith is as much the one working Power
of Life, as Thought is the one working
Power of the Understanding; and the Un-
derstanding of Man may as easily proceed
without being led by Thought, as the Life of
n go on without being led by Faith;
is, without giving itself up to something,
er, with which it would be united, and
h it would belong, as its desired Good;
s I said before, is the highest Degree
st Living Faith.

hate therefore, set up by the Deists,
and Faith, as two Principles of
appropriated to Christians, and
themselves, is founded on the
e of both their Natures; as
upposing, that there are two
and smelling; viz. Rea-
son

Digitized by Google

Deiſt, who turns
e of Reaſon, pro-
Nature, as if he
o ſee and ſmell
nd Brethren to
Reaſon. For
Life, than it
can no more
h Life, than
below them
the ſame
, or leſſen
n, as the
olour, or
s. For
d Look-
del, or
ter the
t this
done
und,
wer
In-
eiſt
to



him. He may, indeed,
himſelf free from all Chr
whether he will or no, a F
him, and for him, juſt in t
it does for the Chriſtian.
ever ſo many Declarations
ſtition and Blindneſs of Fa
Encomiums upon the Beau
logiſms, and Deductions o
is juſt as far from being a
the Chriſtian's is, who d
Life of Faith. For as the
have juſt the ſame Nature,
in a Man, whether he be
and he cannot, as ſuch, ha
leſs from them, or be mor
them; ſo Reaſon and Fa
ſame Nature, Office, and
and are always in him, a
the ſame for him, whether
or Deiſt. And was the
Sides, he would be neith
Man of Faith and Reaſo
fore; nor have got or loſ
of Faith or Reaſon. He
divine inſtea

Digitized by Google

by *Faith* in it. And Reaſon never had, ever can have, or do, any thing elſe, but and the ſame *Under-work*, or Office, let Fa take which way it will.

The Deluſion of the Deiſt lies here: He fuſes an Aſſent to the *Hiſtory of Facts* *Doctrines* of the Goſpel; and this is *his P* to himſelf, that he lives by Reaſon, and it is the real Principle of his Life. On other hand, he that aſſents to the Hiſtor Facts and Doctrines of the Goſpel, is, by Deiſt, reckoned to be a Man of Goſpel F and that lives by it. But this is all Mi on both Sides. For this Aſſent on one and Diſſent on the other, touches not the ter either of Reaſon or Faith. For both Perſons, notwithſtanding this Differenc aſſenting, may not only be equally verned by Faith; but have ſtrictly one the ſame Faith. For if the Things o World have the Heart of both of which very eaſily may be; then they but *one* and the ſame Faith, and are e governed by it; for they both equally li *Faith* in this World.

Digitized by Google

thing therefore is our *Good* in Re-
ut *that* which *alters* our State of
: in God for the better, and puts us
ion of *somewhat* of God; or makes
ers of the Divine Nature in ſuch
r and Degree, as we wanted it.
ng that is in Life, has its Degree
l has its Being in God. This is
Devils, as of the higheſt and moſt
gels. Therefore, all the Happi-
fery of all Creatures conſiſts on-
*viz.* as they are *more* or *leſs*
God, or as they differently par-
Divine Nature, or according to
*ent State* of Exiſtence in God.
be a Truth (and who can deny
e have the Certainty of Demon-
ut nothing can be *our Good* in
ut that which *communicates* to
of God, or the Divine Nature,
:h *betters* our State and Man-
nce in God.
ils are what they are, becauſe
: and Manner of *Exiſtence in*
ſed Angels are what they are,
eir State and Manner of Ex-
d; then it undeniably follows,
s betwixt

Digitized by Google

" have to carry you to Heaven, that you
" deliver you from this Error. [illegible]
" Hence it sufficiently appears, that y
" Way of *natural* Reason cannot be the M
" of Salvation; because the Want of Sal
" tion is nothing else, but the wanting
" have *our State and Manner of Existence*
" *God alter'd for the better*, or we have *for*
" *thing* of God communicated to us, whi
" We *want*, and are capable of receiving. B
" if this is, and must be, the Nature of S
" vation; then no Religion can *save* us,
" do us our proper Good; or supply our pr
" per Want, but that Which has Power
" *alter* our State of Existence in God, or
" *communicate* to us that of God, which v
" want, and are capable of. And therefo
" nothing but that same Power of God, whi
" created us, which gave us our State a
" *Manner* of Existence in God, and comm
" nicated to us that Which we posses
" him, can redeem us, or help us to that Sta
" and Manner of Existence in him, whi
" we have lost, and are in Want of.
" *There* never could have been any Di
" *pute about the* Possibility of saving ou
" selves by our own natural Faculties, ha
" not Men lost all true Knowlege both
" Go

"to and for God, as our Service to
"and must be done, by our own P
"that which we do to and for ou
"must be done by our own Powe
"from these Errors it is, that you d
"false Conclusion, that if our own
"and natural Power were not suffi
"obtain for us all that we want, and
"quires of us; God must be less go
"a good earthly Prince, who requ
"more of us, than that which we ha
"tural Strength to do, or can do by
"Power. And yet all this is pure A
"ty, and has all the Grossness of Ide
"it, as soon as you know, that God is
"*ward* or *separate* Being; but that
"what we are, have what we have,
"that which we can do, because
"brought us to this State of Life,
"and Existence in *himself*; because
"made us, so far as we are made, P
"or Possessors of a Life *in him*, and h
"municated to us, such a Life in

racting is quite contrary to ſhutting up, or
om Preſſing; becauſe drawing or attracting
Motion, and every Motion is contrary to
itting up or compreſſing together.
And thus your Difficulty is removed: At-
tion or Drawing is rightly aſcribed to the
re, and rightly called its Second Proper-
ecauſe it is born of it; and yet is directly
ary to that which is the Deſire's Firſt
rty or Intention; viz. to *compreſs*, to
*Stilneſs*, &c.

r as theſe Two Properties are Two
ces, not in Two different Things,
one and the ſame Thing in this Con-
n and to itſelf, as they are inſepa-
nerate each other, are equal in
*and can* neither of them overcome
o as to go One Way, but each of
the other in the ſame Manner;
this Deſire cannot ceaſe to be
ontrary Things; *viz.* a *Holding-*
*ving-away*, a *Shutting-in*, and a
oth in the ſame Degree of
-her able to ſhut up, nor to go
ceaſe from either; theſe Two
come a *whirling Anguiſh* in

Google

at reigns within it. And this is the Life
Nature ſeparated from God; it is the Life
Hell, and the Devils; and is that Life of
k, raging Diſtraction, which every living
ture muſt be in, whoſe firſt Properties
ife are not ſoftened and quieted, either
e Light of God, or the Light of this
l, dwelling and making Peace in them.
: that will only ſeek to his Reaſon, to
: Flame of theſe raging firſt Proper-
Life, acts as wiſely as he, whoſe
eing on Fire, would only have it ex-
l, by reading a Lecture upon the
Water to it.

ow, Sir, you have ſeen plainly
Birth, Nature, and Difference, of
firſt Properties. But let it be
at you have no Feeling, or inward
f theſe Three Properties in the
have been here deſcribed, ac-
cob Behmen; yet you have no
troubled at it, or put your
Rack how to conceive it, or
muſt want the Benefit of this
you have it as above de-
yourſelf a moſt
: Thing is really
that in it which
he

Digitized by Google

at the Third and laſt Property of the De-
; is that whirling Anguiſh, brought forth
the Two firſt Properties: For theſe Three
perties are the Whole of the Deſire; it
nothing more in it. And when your
e cannot ceaſe, and yet has nothing but
without the leaſt Mixture or Feeling
pe in it, then you have a full Self-
:e *of all that* which the Deſire is, in
ee eſſential, inſeparable Properties,
: ſtrictly according to the Letter of
*ehmen.*

*all that* is Nature, or natural Life
ou, is only the Working of Deſire
nful State; and *that* which can
ful Life at Reſt in you, is ſo much
the Divine Nature, manifeſted in
anging your reſtleſs Properties of
ce and Happineſs. And as the
perties of Deſire are your natural
me working Properties are the
al Nature; from whence, as
Tomb, your natural Life is
nd hath neither more nor leſs
vhich is in eternal Nature.

Digitized by Google

This Resistance to it; and (3.) This
(2.) Whirling arising from both, was ever to
raise there Life, and all Sensibility, must
ase with them; and therefore these Three
operties must always do as they do, as
only possible Ground of every Kind and
ree of every creaturely Life, both in
ven, and on Earth.

t if Life is to be happy, something
must come into them, not to destroy
natural Working, but to make every
riety in them a Strife of Joy, and de-
Sensibilities. Thus, (1.) Compress-
Shutting-up, must find itself only to
and keep in Light and Love; (2.)
action or Drawing-motion, must find
be the Drawing and Motion of
(3.) The whirling Anguish must
but as a *Transport of Joy* unavoid-
t forth from the Strife of Love
Properties of which it is born.
ture remains in its full Strength;
it attracts, and it whirls, as it
nd nothing is lost, or taken from
ed, Wrath, and Misery. Now
to observe, that every Thing
her in Heaven, Hell, or this
, or all that is
from these Three
First

or Thickneſs. This Darkneſs, Thick-
or Subſtantiality, is not co-exiſtent with,
ependent of, God, but is the *compreſſ-*
*ringing, thickening* Work of the firſt
y of the Deſire; which Deſire comes
from God, only as a magic Birth
Will of the Deity, which willeth
out of its Hiddenneſs into an out-
ibility of a working Life. And
he Deſire is the Beginning of Na-
ompreſſeth and thickeneth. But
it compreſs and thicken? Why,
t itſelf; *viz.* its own Three Pro-
d theſe Three Properties thus
h, tied and bound in one an-
om Eternity to Eternity, all the
and Thickneſs, that is or ever
re, or any Creature, from the
*Loweſt.* And they are thus
this indiſſolvable Band in
ire, that the inviſible Light
*hidden* Deity may have its
e and ſhine in; his hidden
ing to work and manifeſt
*Something*

Digitized by Google

arious Steps into such Kinds of Materiality
are here to be seen. Look at what Kind
Materiality you will in this World; it is,
its whole Nature, nothing else but the
kness or Thickness of the eternal World,
ght into a farther Degree of Thickness
compression. And now we are come
the true Ground (1.) How the Angels
destroy their Kingdom, or lose all the
nd Happiness of Heaven in it: And,
w also, their wasted, spoiled, darken-
itation in the divided Properties of
could be turned, and created by God,
into this new Form of a material

f Three Properties of Nature were
ve been seen or known, as they are
s, by any Creature; their Thick-
d, and Darkness, were brought
lajesty in Union with the Light, and
the of Heaven; and only for
m. holy Deity might be made
y are And therefore their own
ould in themselves, without
only then be first known,
turned their Desire back-
d find the Ground and Ori-
ch could not be found, till

Digitized by Google

ture, fell into the Life and working
hese Three Properties; they felt no-
n themselves, but these Properties;
other Will or Power of working,
Properties worked; and there-
and active Creatures, they could
d act, and co-operate, or unite
und of Nature without them,
same and *one* with their own
erefore all that they could do,
awaken, call forth, and act
ness and Darkness, and Strife,
in Nature, just as the Toad,
only sucks the Poison that
erb. So the fallen Angels,
having only the Centre of
es, could only find and
re and Root of Darkness,
nly Glory stood. But
ch they had of working
re, hence came forth a
*tiality*, separated from
the holy Deity; and
ubstantiality appeared
heir outward Habi-
d Life; *viz.* a *Ma-*
from God. And
w the First Thick-
First Property of

Digitized by Google

'orking, to ſtop and overcome the Evil that
s brought forth by them. For the Will
God, joining with the wrathful *Aſtringency*
he firſt compreſſing property of Nature,
me the *Divine Fiat*, which increaſed
compacting Property to ſuch a Degree,
a ted or compacted the darkened Sub-
lity into a Globe of Earth and Stones.
is ſame Divine *Fiat*, or creating Power,
coagulated the groſſneſs into Earth
nes, compreſſed or coagulated all that
ſtantial, or belonged to Subſtantiality
their whole kingdom, as well the
as the earthly part of it; ſo that all
ydom, as to its Subſtantiality, loſt
lity, and entered into a new crea-
*pacted State* of Thickneſs, as well
*as the* unſpoiled Part of their
And as ſoon as this was done,
oſt all their Power in it, and over
uld kindle no more Wrath in its
t, nor make any Uſe of that
id ſpoiled, becauſe all was ſhut
n this new Compaction, with
-ituality of their Nature could

Digitized by Google

Divine Fiat, in the three first Days of the Creation, become the Ground of an earthly, a watery, and airy Materiality, all according to the working Nature of the Three Properties; and all of them having something of an heavenly Nature shut up in them, which wanted to be delivered from its Bondage. Hence this threefold Materiality of Earth, Water, and Air, became a Subject fit for the Birth of the fourth Property of Nature. And therefore, on the fourth Day of the Creation, the Divine Fiat kindled in this *anguishing* Materiality out of that very Fire and *Light* that was impacted and hid in it, the fourth Property of Nature (the eternal Fire), as a Globe of Fire and Light, which was to stand as an Ens of the eternal Fire, in the midst of the created Materiality, and become the Fall the astral Life and Light in this Ens. And as the eternal Fire, the fourth Property of eternal Nature, is not a moveable Place, can change its Place, but must change the Place of its Birth, standing in the Birth, in the Midst of the seven Ens, ever changing the three first

Digitized by Google

no Happineſs but for Beaſts; and can only help
Man to know, that he is poor and miſerable,
nd baniſhed from his true native Country.
But, inſtead of learning this one Leſſon of
uth, from the World he is in, which is all
Wiſdom, Greatneſs, and Happineſs, that
be had from it; he gives himſelf up to a
lom that is Fooliſhneſs, a Greatneſs that
Meanneſs, and a Happineſs that begins
nds in Torment and Deluſion. Would
e all his Greatneſs, Wiſdom, and Hap-
inited, the Sum total of earthly Glory!
hen he has in his Cap the Feathers of
rds, wears a painted Ribband, laced
is called by ſome new Name, and
om Place to Place by a Number of
Vow, poor, and mean, and unnatu-
Fiction of earthly Glory is; yet
powerful Idol, that carries all
that deſtroys all Senſe of Good-
vine Virtue! and keeps the Heart
rneſtly devoted to it, that he has
he Eternity that is in him; that

fallen Angels. Now, to do this, God de-
ated an human Angel, who was to call forth
the paradisical Life out of the compacted
heavenly Substantiality, as the Sun opened a
vegetable bestial Life, out of the gross Sub-
stantiality of the material World.

God breathed the Triune Spirit of the
Deity into a Body taken out of the Earth,
is, into a Body of that heavenly Sub-
stantiality, that was shut up in the Earth, as
well as in every other Part of this material
System; and therefore his Body is rightly
to be taken or formed out of the Earth,
se it was formed of that Substantiality,
was shut up in the Earth.

when his wandering Eye had raised a
Desire to know what the earthly Life
its Good and Evil, and took the cer-
ns of knowing it; then, as his Soul
ght and Spirit of God, so it lost al-
enly luminous Body, in which the
pirit of God could dwell, as it
eaven. And when this heaven-
orporeity was lost, and shut up

very earth, or Dust, from whence it was taken.

Now, when this happened, the fallen Angels entered again into some Power of their lost Kingdom. There was then something found, with which they could work and join their own Power. For as the Soul of Man had lost the Light and Spirit of Heaven, so the same dark Centre of Nature or the Three first wrathful Properties, were opened in it, as are opened in the fallen Angels. And thus they got Entrance into the awakened Hell in Man, and can work in it. For as often as Man stirred, followed or worked with his Will according to these Properties, the Devil could enter into, and work with him; and so the first Son of fallen Man was made a Murderer. And hence it is, that Sin and Wickedness have known no Bounds; it is because it is the joint Work of fallen Angels, and fallen Man.

Stay a while, Sir, in View of these Truths. Here you see the Seat and Ground, the Birth and Growth of all Sin and Evil; it lies in those Three dark, selfish, self-willed, wrathful, hellish Properties of [illegible] fallen Soul, [illegible] dark Centre of [illegible]ure, in which [illegible] This is the [illegible] have all their [illegible]n Power [illegible]e Devils [illegible] and all their F[illegible] in you; [illegible]mselves,

Centre of Nature is again in its Place of Stillness, by being wholly overcome by Heaven. Embrace therefore every Meekness of Love and Humility with the same Eagerness as you would fall down at the Feet of Jesus Christ, for He his, it is he, and his Power of Salvation in you. Enter into no Strife, or Self-defence against any one, that either reproaches you, or your Doctrine; but remember, that if you are to join with *Christ* in doing Good, your Sword of natural Wrath must be locked up in its own Sheath; the Weapons of Flesh are to be used; but you must work only in the Meekness, the Sweetness, the Humility, the Love and Patience of the Lamb of God; who, as such, is the only Doer of Good, the only Overmer of Wrath, and the one Redemption of en Nature. If you are reproached as an injust, do not take Comfort in thinking, it is the Truth of your own Piety, or a Part of it in others, that gives Occasion Charge; for though both of these appen to be the Case, yet they are Reflections for you, and if you

Digitized by Google

and Love to every Man, and every
whether it be good or bad. For th
perty hath nothing else to give, and
always giving; its Nature is, to co
fuse and impart itself, not here o
but always and every where; it has
Will. When therefore this Prope
Life of God, the Life of Heaven)
in you, Friend and Foe will have t
from you; you will have left all
merit; you will love your Enemie
them that curse you; pray for th
despitefully use you; and have
Will towards every Man, and that
Light and Love may do that for him
they have done for you.

*Academicus.* Oh! *Theophilus*, yo
given me more than I know how to
and yet have increased my Thirst af
still. You have touched the Cord
within me, that all my Nature tra
trembling Desire after it; I would
nothing else but the gentle godlike
Love, living in my Heart. Pray
of all Things, help me to underst
the Fire, the Fourth Property of N

Digitized by Google

whole Nature and End of them.
Speak, as he saith, with the Soun
Trumpet; and chiefly to awaken M
of the Dream and Death of ratio
tional, and hearsay Knowlege; and
him, that his own inward Hunger an
after God, is that alone which can a
open the Fountain of Light and
Knowlege in him.

But to speak a Word or Two of
whose Birth you want to know. Y
already, better than any Words can
from a self-evident Knowlege, that
is in you; that it is not God, bu
which wants God, or its true Go
must be an Emptiness, a Pain, an
till God is manifested in it. If
why Nature is only a State of W
Disquiet, and unable to be cont
itself; it is because the eternal, unc
comprehensible Light, which no
can enter into, is that which gave
all Nature, and from whence all Na
its Hungering, and State of Want.
ture had never come into Being,

Digitized by Google

Nature. In The Thickness and Darkn
the Wood, and the Candle, have Fire l
in them, and Light from that Fire,
other Way, than as the Fourth Prop
a Fire from the Thickness and Dark
Nature, kindled by the Light of God
ing into Union with it. Had the
nd the Candle, no Water or Oil in
ither of them could give forth F
Light. Now Water and Oil have t
perties of Light in them: When th
the Properties of Nature in the Wo
the Candle, are put into Strife; and
work in Blackness and Darkness (w
the Beginning of every Fire), they
stir up an Entrance for the Prop
Light in the Water, and the Oil, to
unite with them; and by this Union o
ness and Light, that Fire is kindled, whi
the Darkness of the Wood and Can
a Shining and Light: And thus do
Fire kindled in this World bear an i
Witness to the Kindling, the Natu
Powers of that eternal Fire, which,
by the Oil of Divine Light, chan
first dark Properties of Nature into th
Now this